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THE  
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BAPTIST MINISTERS' FELLOWSHIP

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and the Pastoral Session).*

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## EDITORIAL.

WE apologise for the belated and abbreviated appearance of the present issue. Through no fault of our own it seemed that THE FRATERNAL would be a war casualty, and that publication would not be possible. As it is we fear that until the war is over it will not be possible to issue the magazine in its usual form, or with its usual regularity. If that should prove to be the case, however, we shall find some alternative method of keeping the members of the Fellowship in touch with one another, and normal publication will be resumed as soon as circumstances permit.

As our Chairman says in his heartening message on a later page, "never in our lifetime has the fellowship of our ministry been of greater need." The Baptist ministry is a real brotherhood in its spirit, but unfortunately it is still weak in its organisation. In spite of all the efforts and appeals we have made in recent years, only about one half of our ministers are in membership with our B.M.F. This means that our capacity for mutual helpfulness at such a time as the present is far more limited than it ought to be. If the B.M.F. comprised the whole of our ministry it would be able to speak with one voice on its behalf, and to render very practical service to its members in times of need. No man would feel isolated, or be left to bear his own particular burdens unaided. It is certain that the war is going to make those burdens very heavy for many of our men, and unfortunately it is not certain that they will all get a "square deal." We hear of one case where, on the day of the outbreak of the war, the deacons of a church took panic and promptly gave their minister six months' notice!



And of another where a church had recently invited a minister, who had accepted the invitation and resigned his former charge. On the outbreak of war the church concerned wanted to cancel its invitation, which would have left the minister stranded, for there were good reasons why he could not ask his former church to cancel the acceptance of his resignation and allow him to continue his pastorate. It is to be feared that these are not isolated instances. The position of many men who have resigned, or are due to resign, under the Settlement Scheme, is especially difficult, for their chances of getting a move are greatly curtailed, and not in all cases will their present churches ease the situation by suspending the resignation for the time being. So many churches will be dreading the financial problems that are almost certain to become acute if the war continues for any length of time, that their policy will be "safety first," and unfortunately they will not all stop to consider that "safety first" for the church may mean "security last" for the minister.

Of course, we gladly recognise that there is another side to the problem. Many churches will not behave in this way. On the contrary they will value the work of the ministry more highly than ever, and they will strain every nerve to maintain it, in spite of financial difficulties. In some cases where the relations between pastor and people have been, if not exactly strained, at least of such a nature that a renewed invitation at the end of the present period was unlikely, the emergency conditions and needs will dispel any clouds and bring a new cordiality and mutual appreciation into the pastoral relationship. We hope that these cases will be numerous, and that many of our ministers who at the moment are filled with foreboding and anxiety about their position and prospects will find that "the clouds they so much dread are big with mercy, and will break in blessings on their head."

Our General Superintendents can be relied upon to do their utmost to help in the difficult situations that may arise, though unfortunately, as we all know, their power to help is not always commensurate with their willingness. We would suggest that their work could be made more effective by a temporary relaxation of some of the rules and regulations that govern the Settlement and Sustentation Scheme. After all, the Scheme was made for the ministry, not the ministry for the Scheme, and the human needs should take priority even if it means doing some things which are not strictly in order.

We are confident, however, that the thought of our ministers is concentrated not so much on their problems as on their opportunities. Few of us will be under the delusion that (was so widespread in the early days of the last war, that the war would lead to a great religious revival. Nevertheless, it is legitimate to cherish the hope that history will not altogether repeat itself in that respect. Since the last war the Christian Church has been labouring with depleted forces and a greatly restricted field of influence, but it *has* been striving to bring men and nations to a recognition of the higher way. We may well believe that one outcome of the present conflict will be that many who since the last war have ignored or scorned the Church will be driven by the hard logic of facts to recognise and acknowledge that after all the Church has been right in its emphasis. There *is* a higher way, and the only hope for the world is in finding and following it. It is our high privilege to "keep the great securities of our faith intact," and to bear consistent witness to "the things which cannot be shaken." Our nation has entered upon this war with high idealism, as pacifist and non-pacifist alike must admit, however much they may differ in their interpretation of its validity, but the experience of the last war taught us that such idealism can so easily become tarnished or obscured as the weary days of conflict drag on. It is for us to do something to "maintain the spiritual glow" in the nation's soul. This, together with our ministry of encouragement and cheer, comfort and consolation, to our own people, for which there will be increasing need, and our never ceasing ministry of evangelism, makes our task one of important national service as well as of high Christian privilege and honour. May we all prove ourselves to be workmen who need not to be ashamed!

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### A WORD OF CHEER.

OUR esteemed Editor has asked me to write a message to the Fellowship as Chairman of your Committee. Little as I feel myself to be qualified to speak to my brethren in this critical hour, I feel I dare not refuse. Never in our lifetime has the fellowship of our ministry been of greater need. Many of our brethren will be faced with serious problems in carrying on their work, and even of tragic circumstance; the opportunities of conference will probably become increasingly difficult, and



many a man may feel that he is left in isolation in the struggle. It will possibly become very difficult to continue the FRATERNAL in its present form, but our Editor will endeavour to maintain some means of communication. One means of fellowship can be continued by us all, and that is by our Prayer Union; on Sunday mornings at 10 o'clock we can unite in prayer for all the brethren, and each one of us gain strength and courage for the great tasks which lie before us.

The work of the Christian Church is always made difficult in the time of war, and the conditions of modern warfare interfere with our work to a far greater extent than has ever been known before. Let us waste no time in self-pity, but realise that great as are our difficulties our opportunities are far greater. Even the black-out conditions have been turned to good account in many instances, and some churches which have been compelled to hold their evening service in the afternoon, have found valuable opportunities to gather their young people on Sunday evenings for conference or evangelistic work. The very difficulties the churches have to face may lead to new discoveries in Christian service, for it is ever true that necessity is the mother of invention.

It is a significant fact that when at the outbreak of war the Government closed all places of entertainment the churches were permitted to assemble for worship. It was an acknowledgment of the value and necessity of religion in the life of the nation. We must not go back upon that trust committed to us; in spite of every difficulty and every danger the Church must carry on. The Christian Church in China has set a great example. In the long and bitter struggle between her nation and Japan, she has not relaxed her efforts but redoubled them. The soul of a nation lies in the keeping of religion. Many times in history a nation has won a war and lost her soul. The soul of the world is in jeopardy in this great tragedy that has befallen us, and the real victory lies not in material resources but in the spiritual. We are witnessing the passing of an era and the birthpangs of a new age. The place of religion in the new world depends upon the spiritual force at work in this present hour. Never has the Christian Church faced a more momentous challenge. "Who knoweth whether thou art come to the kingdom for such a time as this?"

T. J. WHITMAN.



## "THE WAY OF SALVATION."

*Outlines of a paper given at a Retreat of the Devon and Cornwall Ministers' Fraternal, February 14th, 1939.*

Salvation is an experience, vital and personal. Words only feebly describe any vital experience. No wonder Jesus never wrote a book. He left behind Him, not books, but men in whom the experience of salvation had begun. They were being saved. This experience they caught from Him and others caught it from them.

Yet some sort of record is necessary and useful as long as we recognise its limitations. The Bible is a record of experience. In its pages we read of men who were being saved, and from the record of their experience we can learn the Way of Salvation. It was a Way and a long way; a progress, not uniform nor universal.

There are two ways of approach which seem to me very faulty. The first is that of constructing a theory or system based upon some key-word like substitution, propitiation, reconciliation or atonement. Truth is many-sided, has many aspects which no one word can describe. The second is that of collecting proof-texts and fitting them together like a jig-saw puzzle or a mosaic pattern. A mosaic pattern may be very beautiful but lifeless.

It is better to remember that ideas of salvation, and in particular the Way of Salvation, developed, grew. The method that appeals to me is to take an analogy from living nature; the analogy of a tree, springing from a single seed, striking its roots into earthly soil, emerging in one central stem, branching out on all sides, but with one central life, its growth conditioned not by earth alone but by the forces of heaven, a veritable Tree of Life. We discover its roots in the Old Testament. The stem is Jesus Christ Himself. "I am the Way." The branches are the teaching of the different schools of thought in the New Testament, Pauline, Petrine, Johannine, etc. The shape or expression of the branches is determined partly by the environment of the writers.

The question immediately arises: "Is there a seed-thought from which this tree has sprung, roots, stem and branches alike?" Dr. Kilpatrick in his article in the "Encyclopædia of Religion and Ethics," finds such a seed-thought in the Hebrew

conception of God. It is enshrined in the Hebrew name Joshua and in the Greek name Jesus—"Jahweh saves." "The Old Testament as a whole is no more than illustration and exposition of this primary conception. In its most rudimentary form this creed contains the germ of the whole subsequent religious development." Ideas about the nature of salvation, and also as to who are the objects of salvation, change, but the Saviour does not. It is always God who is the Saviour and who is making His salvation known.

From this germinal idea or seed-thought there spread out those further ideas which became unified, or rather incarnated, in Jesus Christ who is "God the Saviour," the Way, both Truth and Life, true Life and living Truth.

In the very earthly soil of the Old Testament we can discover these root-ideas which developed and grew during the centuries, nourished partly from the soil itself, the earthly conditions, but also from the influences of God which fell like rain from heaven upon the soil. Upon these root-ideas I can only briefly comment. One of the earliest is that of a Covenant—a coming together of God and man in a saving relationship—God having His saving plan for man and man getting to know God's plan and realising it. At first the Covenant is with the individual Patriarchs; then with the race, the children of the Patriarchs; later with the nation, the political Israel, and when the political Israel failed, then the true Israel "the Remnant"; and last there is the prediction of the New Covenant written upon men's hearts.

Another root-idea is that of *Sacrifice*, which became elaborated into a varied and complicated system. Most important for our subject is sacrifice conceived as a means of communion. Even where the idea of expiation of sin by means of sacrifice is included, participation in the sacrifice reunited the worshipper to God and restored communion with Him. One of the most important root-ideas is that of *Mediation*. "While the divine salvation in Israel is always God's own immediate work, it does not follow that it operates magically or without means or instruments. The idea of mediation runs deep through the Old Testament. The history of Israel's religion is the history of saviours" (Kilpatrick). God is always the Saviour, but He saves through a man or men whom He chooses, prepares and equips, and uses to make known and accomplish His salvation. In the historical books, we get



stories of actual men who were in certain circumstances God's Saviours. In Isaiah, you get the Ideal—the Servant of the Lord—poetically portrayed. The identity of the Servant may be uncertain, but his work is clear. It is the mediation of salvation to Israel and through Israel to the world. When there was no actual saviour, there always existed the Hope, which amounted to a certainty, that God, being essentially a Saving God, must eventually provide a Saviour. This Messianic Hope is constantly manifesting itself, and the darker the day the brighter the hope, at any rate in the minds of the True Israel.

The last root-idea in the Old Testament is that of Suffering. God's salvation is never mediated without suffering. Even a soldier or statesman who is a genuine servant of God, pays the price. Much more, then, the prophet who recognises that the salvation of God is not so much salvation from circumstances but salvation from the sin that causes the circumstances. "There is no sorrow like the sorrow of the soul which is consciously and voluntarily identified with God in His holiness and man in his need. This is the sorrow that sounds, as one long cry of anguish, through the life of Jeremiah. 'Come, see if there be any sorrow like unto my sorrow.'"

This root-idea has its sublimest expression in the description in Isaiah 53 of the Suffering Servant of God. "No religion which ever linked man with God has been without some sight of this principle of redemptive suffering. But in the religion of Israel, it finds rich and adequate expression and becomes the chief and proximate source of the Christian message of salvation, as proclaimed and illustrated in New Testament scriptures."

These root-ideas, springing from the one germinal idea that God alone is the Saviour, were unified and incarnated in Jesus Christ, who is the Way of Salvation. He not merely taught the Way of Salvation but lived it, and the disciples caught it rather than learnt it from Him.

*His was the Saved Life.* Nothing essential to life was lost. His was a life in which all the faculties developed in conscious harmony with the will of God. This meant constant and uncompromising hostility to everything contrary to the will of God, involving the choice of the Cross. From this He could not and would not save Himself. *But all the time He was saving others*, human beings whose powers were being

lost. Some had lost powers through disease. These he restored. "Thy faith hath saved thee—hath made thee whole." He identified wholeness with salvation. Sometimes the powers had been lost through sin. Then forgiveness preceded wholeness. "Thy sins be forgiven thee." Little children were brought to Him, with life as yet undeveloped and therefore, with powers capable of being saved and yet in danger of being lost. Of them He said, "The Son of man is come to save that which was lost." Zacchæus comes in contact with Him, with faculties paralysed and lost through his occupation. In his case the Son of Man had to seek as well as save that which was lost. What hidden and undeveloped wealth of character the seeking Saviour discovered and saved from being for ever lost in Zacchæus! The Saving Life of Jesus has not been recognised and emphasised as it should be. *His was the Saved Life and the Saving Life.*

While He was living this Saved Life and saving others by His Life, *another process of Salvation was taking place in the minds of His disciples by His Self-revelation.* He was the Way of Salvation and they gradually came to know Him as such. There were two distinct stages. The first was their recognition of His Messiahship. This found expression in Peter's confession at Cæsarea Philippi, "Thou art the *Christ*, the Son of the *Living God*." The second was more difficult, viz. the recognition that God's Messiah must be a Suffering Saviour. Then, after Peter's confession, began He to say, "The Son of Man must suffer. . . ."

The synthesis of these two ideas was extremely difficult for His disciples. Whether and when the synthesis was made in His own Messianic consciousness, we cannot say, but the difficulty for the disciples is very apparent. It accounts for their paralysis in face of the fact of the Crucifixion. The Resurrection was the first stage in its solution. His explanation was given to the two disciples on the road to Emmaus. "Ought not the Christ to suffer? Thus it is written and thus it behoved the Christ to suffer."

The synthesis had not finally been made at the Ascension. "Wilt thou not at this time restore the kingdom unto Israel?"

The power to make the synthesis was given with the outpouring of the Spirit on the Day of Pentecost. After this there remains no further difficulty. The Crucified Saviour is the theme of the early speeches in the Acts. "Let all the house of



Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ." Christ crucified, unto the Jews, including the disciples until after Pentecost, a stumbling-block, is the Way of Salvation.

*The truth was incarnated in His life.* The germinal idea that God is the Saviour, and the root principles found in the religion of Israel were all embodied and manifested in Him.

Continuing the analogy, what might be described as the branches, were the ideas of Paul, John, the writer of Hebrews, etc. Their thought-forms were decided partly by external circumstances, their mental and spiritual atmosphere, but more by their personal experience of Jesus Christ Himself, the link that united them to Him so that His life became theirs. He was the Vine, they the branches. In a sense, the truth about the Way of Salvation became incarnate in their lives.

The scope of this article does not allow detailed examination of each of the branches, so I must confine myself to a brief mention of the teaching of Paul and John.

There are two aspects of Paul's teaching specially worth noting. 1. Christ's death and resurrection were not merely objective facts which he now believed, or even articles of a creed, but they had become subjective facts in his own experience. "I am crucified with Christ—nevertheless I live, yet no longer I, but Christ liveth in me." Calvary was not simply something which happened to Jesus but something which had its counterpart in his own experience. Compare his teaching on Baptism.

2. His attitude to Law became entirely changed. He was delivered from the law-sin-death principle to the law of the Spirit of life in Christ Jesus.

There are echoes of New Birth in his teaching. It pleased the Father to reveal His Son in him. He travailed in birth again until Christ should be formed in the Galatians.

The way of salvation for him, then, was a way of life beginning with a birth, involving also a death unto sin and continuing and developing as a life-force, over which physical death had no power, death in fact being the final victory.

In John, these ideas are much more definitely expressed. Emphasis is laid upon the necessity of New Birth—"ye must be born from above"—the relation of the new life to the Divine—"Now are we the sons of God"—its enduring nature—"God hath given unto us eternal life"—and its manifestation first

and in fullness in Jesus Christ. "This life is in His Son. He that hath the Son hath life."

In conclusion, salvation is a living experience we, too, may share. Linked in vital union with Christ the true Vine, we, too, become branches, incarnating the Way of Salvation in our lives.

F. W. ROSE.

### THE CHRISTIAN PACIFIST IN WAR-TIME.

"WELL, what about it now?" We who are Christian ministers and pacifists have heard that question many times since the fateful third of September. Sometimes it is a brother minister who is anxious to discover our reaction to the new situation; or a lad who a year or two ago signed a pledge renouncing war is beginning to wonder whether after all he was not carried away by the enthusiasm of youth; or perhaps a smug citizen is in his own way pointing out that this world is the sort of place in which idealistic policies must inevitably make shipwreck on the hard rock of unregenerate human nature.

"Well, what about it now?" Perhaps we are putting the question to ourselves. Can we still hold our pacifist principles? Or ought we not rather to put all that on one side for the present, place such influence as we have behind the national effort, and concentrate on winning the war?

It is, of course, a cruel dilemma. Galsworthy's "Loyalties" is becoming for many of us a personal experience. We are no longer spectators, but *dramatis personæ*. For most of our men this is a new experience; but just a few of us are facing war conditions as pacifists for the second time. Knowing that I was a pacifist during the last war, and that while still a student I appeared as a conscientious objector before two Tribunals, the Editor is apparently of the opinion that I ought to be in a position to say something which may be helpful more particularly to those whose acceptance of the pacifist position belongs to more recent years. My words are meant primarily for those of you who are pacifists, but others will overhear our conversation. They will respect our views and recognise our sincerity, and accept our assurance that there is no desire on our part to emphasise unduly the differences which exist between us.

Nothing that has happened during the past few weeks can, in the very slightest degree, weaken our convictions or



invalidate the position we hold. The teaching of Jesus Christ is not exclusively a peace-time ethic. We have not been called to fair-weather discipleship. The Divine method of dealing with evil is not to be exchanged for a human substitute, so soon as the Satanic quality of that evil finds full and devastating expression. We dare not say in effect, "Lord, this is a new and tragic situation for which Thy Redeeming Love has made no provision. We know a better way. We take to ourselves a weapon which will be more effective in the hour of the ordeal." We cannot say that, nor can we act in such a way as would suggest that it is only reverence which prevents the words from being spoken.

In the present tragic situation we have no desire to adopt a pose of superior intelligence, nor would we claim a monopoly of Christian loyalty. To say, "We told you so," is neither courteous nor generous. Yet in fairness to the convictions we hold, it must be pointed out that the catastrophe of war has scarcely taken us by surprise. This thing is the outcome of the persistent failure to apply Christian principles in the affairs of nations. It is not suggested that the immediate responsibility for the outbreak of hostilities rests chiefly upon our own Government; but across the post-war years we can see the dark trail of fear and distrust, hatred and oppression, alliance and counter-alliance, propaganda and military preparation. That road has led inevitably to war.

Now that the disaster has come upon us, what attitude are we pacifists to adopt? Negation is not enough. We cannot be satisfied with a mere refusal to fight; we must insist on continuing to love, and to love friend and foe alike. Christian love is not a sentimental attempt to obscure moral distinctions. It is an attitude of positive good will, which includes within its scope even those whose conduct it dare not condone. We find it impossible to reconcile this obligation with the use of the diabolical instruments of modern warfare.

But what of our obligation to the community in which we live? We must never permit the duty of loving our enemies to become an excuse for neglecting our friends. Within a few hours of the outbreak of hostilities, a pacifist clergyman, whom I know well, received a visit from an A.R.P. official. "Well, I don't suppose we can expect much help from *you*?" "On the contrary, you can count on all the assistance we can give on behalf of suffering humanity." That should surely

be our attitude—a willingness to accept any task for the community, which can be performed in the spirit of Christian service and love.

As ministers our primary obligation is to our own people, that is to our Church. The pacifist minister will state his convictions with courtesy and moderation. There must never be the suggestion that the lad in uniform is an outcast from the fold. Let us see his brave spirit beneath the tragic form in which it finds expression in a world at war. As pacifists we fail if because of our views the unity of the Church be broken or its fellowship destroyed. This is no easy task, but it is the task to which we are called—the task of demonstrating that the Christian spirit can be victorious even in the face of differing interpretations of Christian duty.

The advent of war must not shake our confidence in the final victory of peace. We hold to our faith not only in Christ, but in the Church as the instrument of His redeeming purpose. How far the Church has advanced since the last war! There is infinitely greater tolerance and respect for the conscientious objector, coupled with the determination that he shall neither be persecuted nor pilloried. Pacifism is no longer viewed as a sign of cowardice or eccentricity. So far at least we have not heard of many recruiting sermons. Preachers are not turning from the Teaching of Christ to the more warlike portions of the Old Testament in their search for texts. There is little of the spirit of hatred or bitterness against our foes. Let us remember these things and take heart.

One other thing! And here there need be neither pacifist nor non-pacifist. Both may be one in Christ. Let us all unite in a ministry of helpfulness and encouragement to our people in the dark days which lie ahead. From time to time let us warn them against the danger of the war ending in a second Treaty of Versailles. We shall plead in the name of humanity and of God for an understanding attitude towards the German people; and, should the end of the war find us on the winning side, we shall demand a treaty which, because of its justice and moderation, will sow the seeds not of future wars but of lasting peace.

“Who is sufficient for these things? . . . Our sufficiency is of God . . . Who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation.”

D. GORDON WYLIE.



## THE DIVINE STANDARD.

THE story goes that one day a man was standing before one of the world's masterpieces in the Louvre. As the curator passed he heard the man making critical comments upon the picture. Stopping, he said to him, "Sir, the picture is not on trial."

That incident in substance expresses the idea behind this article. It is still far too common a habit with many people to talk as though Jesus Christ were on trial to-day. They make their criticisms and pass judgment upon Him in a manner that suggests the time has arrived when He must stand either justified or condemned according to whether He satisfies or fails to satisfy their particular requirements. What those particular requirements are does not seem to matter a great deal.

As it happens, the supreme truth about Jesus is the very reverse of this. His followers, and Christianity as it appears in many forms to-day, may be on trial; but most certainly He is not. In Him we reach finality. No human attitude of mind or valuation can add to or take from the measure of His

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stature. In Him we see the complete and perfect revelation of God's purpose for men; He is the standard by which all life and conduct must ultimately be judged. It is not Jesus who stands at the bar of our poor finite estimates to receive commendation or disapproval as the case may be, but we who are constantly being judged in the light of His eternal goodness and truth; it is not He who will be vindicated or condemned according to men's arbitrary whims and prejudices, but those who by their acceptance or refusal of the principles embodied in His life and teaching achieve their true destiny or bring upon themselves unutterable shame and defeat.

Is not one of the most urgent necessities of our day just this, that Jesus Christ shall be established in that place of undisputed authority which He alone has the right to fill? Of one thing we may be very sure; until He is thus enthroned, nothing but chaos and disaster can result. The spiritual foundation upon which the universe rests demands that creation shall find its fulfilment in Christ, or perish. Yet how often we allow our own preconceived ideas and intentions to blind our eyes to the reality of things, and as a consequence are led into ways of thought and action directly contrary to the Christian ideal. Like the man before the picture, we begin by adopting a wrong attitude. We try to compress Jesus into a pattern of our own making, instead of moulding our life to His plan, and it is no wonder there is a bad misfit.

So distorted and biased do our prejudices at times become, we go even to the length of trying to twist the very words of Jesus and the New Testament in order to justify ourselves. As an instance of this, I recall hearing a speaker on one occasion attempting to support war by reference to our Lord's cleansing of the Temple. To justify war by reference to any part of the New Testament is, to say the least, a difficult undertaking; but to prostitute Scripture in the way this man did reveals a mishandling of Divine truth not easily surpassed. Yet to such extremes are people prepared to go in order to give semblance of validity to an argument.

Such falsity can never result in anything but a serious undermining of spiritual integrity, to say nothing of the definite weakening of our Christian witness to which it exposes us.



If the teaching of Jesus Christ is to retain its essential meaning, and accomplish the purpose for which it was intended, it must remain inviolate and altogether free from all attempts to make it serve ulterior ends or fit in with material valuations. Unless the world is to slip further and further down the slope of disastrous futility and growing confusion, it must be willing to conform to a standard in obedience to which alone assurance of deliverance can be found. To argue, as some do, that in a world largely controlled by sub-Christian ideas and purposes it is futile to hope for anything better than what we are experiencing at present, is to be guilty of a great apostasy, for it is nothing less than a denial of our Christian faith.

Of course we live in a sub-Christian world. Jesus lived in such a world. Had it not been so, there would have been no need for the Cross and His sacrifice of love to redeem it. But did He for that reason say that none of the great ideals He set before men was capable of attainment? Did He not rather include in the prayer He taught His disciples a petition that God's will might be done on earth as it is done in heaven? To refrain from what we know to be right because the world has not yet reached a state of perfection, is to betray our trust, and allow the light in us to become darkness.

Who are better fitted to lead the way in an endeavour to attain to higher levels of moral and spiritual living than those who claim to be followers of Jesus Christ? This surely is the task to which beyond all else they are committed. Yet the impression one is constantly receiving is that many in our Christian communities are still more concerned for the maintenance of national power and imperial prestige than they are for strict adherence to the mind of Christ; the State bulks larger in their outlook than does the Kingdom of God. Germany and Italy are not the only countries where nationalism is worshipped; everywhere it is being deified, and in consequence Christianity finds itself in grave peril. Religious leaders, with the backing of a large section of the religious press, do not hesitate to give the Church's blessing to any demands the temporal power makes, even to the point of offering our young manhood to Moloch. The very liberty we are supposed to be

defending is being bartered away bit by bit. As must always be the case when evil courses are pursued, we are adopting the very methods we so strongly denounce in others. Wrong will be overthrown, not by increasing wrong, but by meeting it with good.

A new acknowledgment of the Divine authority and power is what is needed above all else just now—not the authority of a god of human manufacture, but of the God revealed in Jesus Christ. Either Jesus meant what He said, or He was the world's supreme deceiver. If we think Him the latter, let us at least be honest and hand the reins of government over to the devil forthwith. But if we think Jesus true, and that He intended His message to be accepted at its face value, and so made the way of life for the world, there is no alternative but that of uncompromising obedience to it. Those who humbly and bravely strive to do His bidding will be making the most effective contribution in their power to the advancement of God's Kingdom, and thereby to the world-wide supremacy of righteousness and peace.

H. J. DALE.

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#### BRIEF BOOK NOTICES.

WE are always glad to see publications by our own members. Two or three such are recently to hand. "A Well-furnished Life," by David Henderson, of Belfast (Marshall, Morgan Scott, 2s. 6d.), is a series of helpful addresses dealing with the need for a worthy equipment on the physical, mental, social, moral and spiritual planes of life. They contain much wise counsel presented in an interesting way, and ministerial readers will find in them many seed-thoughts for sermons.

"In the Way of His Steps," by Arthur Price (Thynne, 3s. 6d., pp. 236), is a thought-provoking book by one of our ministers who has recently retired from the pastorate at Neston, Cheshire. It is a study of the "implications" of our Baptist teaching and practice, and a plea for a more earnest consideration of them. The author is troubled by the looseness which characterises so much of our church life, and he is convinced that a fuller realisation of what is involved in our fundamental

principles would lead to a far higher standard of personal consecration than is often found among us. His exposition, both Biblical and historical, of those principles is careful and thorough, and he certainly makes clear that their implications are more far-reaching than most people in our Baptist churches—and perhaps some of our ministers—realise. The book is well produced, though it is somewhat marred by a foible of its author. Every word that he wishes to emphasise is printed in capital letters, and as there are sometimes as many as forty such words on a page the effect on the reader is not altogether pleasing. However, that is a minor point. Copies may be obtained from the author, and as he is giving all profits to the Sustentation Fund it is to be hoped that his generous offer will meet with a worthy response.

The article by H. J. Dale in this issue is expanded in a booklet, "The Church and War," copies of which may be obtained from the author, price 2d. We commend it to our readers.

"A Baptist Catechism" (Kingsgate Press, 1d.), which has been compiled by F. Townley Lord and P. T. Thomson, meets a real need. As a Church we have no official Catechism or Confession of Faith, but most ministers have felt the need of something of the kind in their work among young people. This little booklet, with its sixty-six questions and answers, covers the ground very effectively, and provides an admirable textbook for the minister in his Enquirer's Class.

The Fellowship of Reconciliation has published a booklet by Prin. W. Robinson on "Pacifism in the Old Testament" (3d.). It should be of particular interest to our readers, if only for the fact that it incorporates and elaborates part of the striking address which Dr. Robinson gave at our last Pastoral Session. But apart from that it deserves careful study, by pacifists and non-pacifists alike, as a striking and original exposition. As the author says in his opening paragraph, "To talk about pacifism in the Old Testament must seem to most people as futile as talking about freedom in present-day Germany." That is so, of course, and therefore there is something "intriguing" about this little book. No minister should miss it.



## NOTES BY THE SECRETARY.

SO far as is possible we are adopting the "carry on" policy in connection with our Fellowship, excepting where conditions make that absolutely impossible.

The Quiet Day for London ministers, inaugurated many years ago by Dr. F. B. Meyer and continued by our B.M.F.U., was arranged this year as usual. About fifty men attended the two sessions at Bloomsbury on September 12th, in spite of the fact that hospitality could not be afforded. Rev. W. D. Jackson of Balham, in the morning, and Dr. Cawley of Spurgeon's College, in the afternoon, gave timely and searching messages. Rev. Henry Cook presided and conducted the concluding Communion service. It was a good day and well worth while.

The Baptist Board has planned its usual programme for the coming winter, except that the social hour must be omitted. On October 4th, Rev. Henry Cook gave an address on his impressions of Atlanta. Unless and until the Church House is bombed, meetings will be held in the Council Chamber on first Wednesdays at 2.30. Visiting ministers always welcome.

Under the vigorous leadership of Mr. Seymour J. Price the London Missionary Union is forging ahead. A great rally for London Baptists is to be held at Bloomsbury on a Saturday afternoon in October. The same may be said of the L.B.A., whose recent gatherings at the East London Tabernacle, afternoon and evening, were exceedingly well attended. It will be seen, therefore, that there is no Baptist black-out in London—note, I did not say there is no Baptist "Black" in London!

A circular has been received saying that the authorities at High Leigh, Hoddesdon, and Swanwick, are unable to accommodate conferences, as their premises are in full use for other purposes. In these circumstances no attempt will be made to organise the Retreat, for ministers in London and vicinity, tentatively fixed for February 26th-28th, 1940. We hope to resume in happier days.

As it is unlikely that there will be any denominational committees in London on the first week in November, the

Fellowship Committee arranged for November 6th will not be held. Should the B.U. decide upon a Spring Assembly, the Secretary will communicate by post with the committee concerning the Pastoral Session.

The war has affected our members in various ways. In some districts ministers are almost overwhelmed by the greatness of the opportunity which has suddenly come to their doors. Their town or village is invaded by children and other evacuees, or by soldiers in training, and our brethren, often with inadequate resources, are making a brave and successful attempt to enter the open door of service. In other places there are those who as suddenly find themselves faced with unparalleled difficulties. Congregations are depleted, Sunday Schools almost denuded of scholars, and faithful supporters and helpers have removed to a distance. Here again, did space permit, we could tell how cheerily and bravely our ministers are carrying on. May they feel the reality of our fellowship as we remember each other at the Sunday morning tryst.

Our General Superintendents are burdened with many extra problems at this time and are giving themselves devotedly to the care of the churches; they, too, may be assured of our brotherly sympathy as they tackle their difficult tasks.

Financial problems are gravely increased and they bear heavily upon our ministers, church treasurers and Association officials. Most of all do these matters press upon our Union Secretary and Treasurer, with the demands of our great funds upon their hearts and with the knowledge that yields from investments, and income from collections and subscriptions, must be considerably reduced. Then, too, there are the officers of our Missionary Society who will be similarly perturbed. All these have an interest in our prayers. True, there is no Chancellor who can issue his decrees and fill their coffers with the sinews of spiritual war, but the God Who has never failed, will surely make His power felt in the hearts of his people, and in this time of stress and strain will provide the means necessary to carry His army to the final victory of the Cross.

SYDNEY G. MORRIS.

## CONSTITUTION OF THE BAPTIST MINISTERS' FELLOWSHIP.

1. NAME: The Baptist Ministers' Fellowship (incorporating the Baptist Ministers' Fraternal Union and the Pastoral Session).

2. OBJECT: To foster the spiritual and intellectual life of the members, to develop the fraternal spirit, and to further the common interests of our ministry by:—

Stimulating prayerfulness, especially in the Sunday morning Fellowship of mutual intercession.

Arranging Quiet Days and Conferences in London and the Provinces.

Encouraging study in the ministry, and maintaining a circulating library for the use of members.

Giving practical help in cases of special need.

Issuing a quarterly magazine.

Studying means for promoting the effectiveness and happiness of the ministry.

Enabling the ministers individually and collectively to take their full part in denominational efforts.

3. MEMBERSHIP: Membership is open to all whose names are on the accredited lists of Baptist ministers and missionaries, and all ministers of churches affiliated to the Baptist Union.

The annual subscription is 2s. 6d., which entitles members to receive a copy of THE FRATERNAL, or alternatively 1s.

4. PROCEDURE:

The Fellowship shall meet during the Spring Assembly of the Baptist Union, and also during the Autumn Assembly as may be necessary.



Subjects for discussion at the Fellowship Meetings shall first have been formulated by the executive committee.

Ministers wishing to bring matters before the meetings shall first submit them to the executive committee at least three months beforehand. In the event of a minister failing to secure the support of the executive committee, he may ask permission of the meeting, which shall declare by vote, without discussion, whether such minister shall be heard.

The Spring and Autumn meetings shall be arranged as part of the Assembly programme.

A report of the meetings of the executive committee shall be presented, for information only, to the Council of the Baptist Union, together with the provisional agenda for the next meeting of the Fellowship.

5. ORGANISATION: The Fellowship shall be organised as follows:—

*Hon. Officers.*—Names to be submitted for election at the annual meeting on nomination of the Executive Committee:—

President. The President of the Baptist Union, if a minister.

Chairman, Treasurer, Secretary, Librarian, Editor, Prayer Union Secretary.

*Committee.*—The committee shall consist of two representatives from each of the ten areas within the Baptist Union, together with two representatives of those ministers in Wales who are affiliated to the Baptist Union but are not included within the area of the South Wales Joint Board, and a representative from Scotland. The committee shall have power to co-opt not more than 7 others, who shall always include the Secretary of the Baptist Union and the Home Secretary of the Baptist Missionary Society.

The election of the Area representatives shall be according to the following Scheme:—

The ministers in each Association shall be asked to make annual nominations to the Secretaries of their respective Associations, which nominations shall be forwarded to the Secretary of the Ministers' Fellowship.

A ballot paper shall be prepared consisting of such nominations arranged in Areas.

At the Annual Meeting which shall be held during the Spring Assembly, each minister shall be asked to vote for two of the nominees in his own Area.

The executive committee shall be empowered to act in an emergency.

6. CHANGES IN CONSTITUTION: Suggested changes in the constitution must receive the support of a two-thirds majority at an Annual Meeting after notice formally given at the preceding Annual Meeting.

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